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THE REVIEW.

By ARTHUR PREUSS.

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TABLE OF CONTENTS.

Page.
25 (1)
Notes and Remarks.
Giordano Bruno. (T.)

26 (2)
The End of "Americanism" in France. Conclusion. (Msgr. P. L. Pechenard)

27 (3)
Leary of Guam. (J. F. M.—A. P.)
Royal Arcanum. [P. R.)

28 (4)
The "Los von Rom" Movement in the Eternal City. (A. P.)
Ultramontanism. [Rev. J. F. Meifuss.)
Figures that Lie. (A. P.]
Army Chaplains. (P. R.)
A Christian Daily Newspaper. (Patrick Hannahan.]

29 (5)
The Assumptionists and "La Croix." (Arthur Preuss.)
The Evils of Civil Marriage.
Exchange Comment. (Arthur Preuss—J. F. M.)

30 (6)
Open Column.
Contemporary Record:—Liberty in Mexico. (J. F. M.)—Wily Boer Tactics.—Admiral Dewey as a Candidate for the Presidency.
Education:—A German View of Higher Education for Women. (A. P.)—Father Brosnahan's Pamphlet. [Joseph Walter.]—Non-Catholics Pupils in Catholic Academies. [A. P.)

31 (7)
Religious World.

32 (8)
Social Question:—The London Women's Institute. (J. W.)

NOTES AND REMARKS.

* A British army chaplain, the Rev. E. J. Hardy, has published a book on "Mr. Thomas Atkins." In it the origin of the sobriquet is given: Thomas Atkins was the name of a sentry who, when the Europeans in Lucknow were flying for the Residency, from the mutineers, refused to leave his post, and so perished. After that it became the fashion to speak of a conspicuously heroic soldier in the fights with the rebels as "a regular Tommy Atkins."

* The keynote of the comments of the American Catholic press on the sad case of Dr. Mivart is: "When a savant passes away ten years after he has ceased to think clearly, the world should forget all except that he was great in his day."

* As a matter of association in connection with Queen Victoria's visit to Ireland we may state that Mulhall, the statistician, in "Fifty Years of National Progress"—"Ireland"—says that queen Victoria's reign has been the most disastrous since that of Elizabeth. In Victoria's reign there died of famine, 1,225,000; emigrated, 4,185,000; evicted from their homes, 3,668,000. We have our doubts whether a flying visit can make atonement for misgovernment whose results have been so calamitous, and whose causes are far from being removed.—*St. Vincent's Journal*, April.

GIORDANO BRUNO.

On Feb. 17th, three hundred years had elapsed since a dark and gloomy life, full of fiery zeal, of hatred and passion, came to a tragic end amid fire and flames on the Campo di fiori at Rome. It is almost eleven years now that the bronze monument of Giordano Bruno stands there as an insult to the Vatican: with its features of sullen defiance and strenuous negation it hardly satisfies historic truth, but still it is effective by its gloomy characterisation. It became a symbol of hatred and strife, and we do not find there the liberating and conciliating spirit of truth, as in the arcades of the Coliseum, but only a fierce desire for strife and altercation.

Numberless speeches were made at the Bruno celebrations in 1889, full of violent attacks on the Church and the papacy. These were all properly met and refuted at the time, and it is not necessary to enter into the subject now. Certainly none of us would wish even for entirely Catholic countries that heretics be handed over to the secular power for punishment, as was the custom in the Middle Ages. After the Thirty Years War the princes still held to the principle: "Cujus regio, illius religio," but soon the conviction prevailed that the precious boon of unity in faith should not and could not be preserved by means of bloody force, but through grace obtained in prayer, by zealous instruction, and by the intellectual conquest of error.

If we then earnestly repudiate all ideas of a repetition of the bloody spectacle of Feb. 17th, 1600 as an anachronism, we must protest vigorously against another anachronism—judging past events by the criteria of the present. It has been said time and again, and must still be repeated, that each age must be judged by itself. We must remember that in an age where not only murder, but comparatively petty thefts were punished by death in England, people had a different idea about the treatment of heresy than now-a-days. Have people forgotten the fate of the faithful Catholics in England and Holland, or that Servetus was put to death by order of Calvin? And yet Servetus had great merits as a scientist, as he had discovered the circulation of the blood long before Harvey! But that is a matter of indifference for most of those who gather about the statue of the Nolanese: they care little about his person or his philosophy; for them he simply stands for an idea,—the idea of opposition.

Bruno's works are very easy of access of late, but it is doubtful if they are read even by his admirers. This will surprise no one who knows what is extolled so highly in this unfortunate man. He is lauded as "the pioneer of a new monistic world-view, that transcended the narrow horizon of mediaeval faith," and he is looked upon as the conqueror, victorious in death, of ecclesiastical Christianity. Of course, it will not do to think here only of Catholic Christianity, for Bruno also heaps bitter contumely on the doctrines of predestination and justification by faith alone of the reformers. But of this they do not like to speak, and people are satisfied to refer to the bombastic valedictory delivered before his Wittenberg friends, in which he glorifies Luther in the jargon of the time, not as the founder of a new religion, but as an antagonist of the papacy. In a word, Bruno is apotheosized as a man of strife, hence his name became a war-cry. As a thinker and a naturalist he is of no importance; in his writings we find no original ideas or methods to show that he knew in what the science of his age was deficient; from a purely literary view, he cuts quite a figure, but not an agreeable one; as a natural philosopher he is nobody. For true and invaluable discoveries in the realm of natural science we are indebted to men like Copernicus, Kepler, Newton, Galilei, and Leibnitz, and all these men knew nothing of pantheistic monism as an alleged scientific world-view, but they were faithful adherents of the Christian world-view.

What did Bruno do for the development of the natural sciences? Absolutely nothing; in fact, his mind was filled with fantastic superstitions about demons and spirits in nature; he was an adept in the occult sciences and given to astrological vagaries. He is no analytic student, only a fancy-monger in natural philosophy, entirely devoid of originality.

If we would cull all borrowed matter from the writings of Bruno, we would have quite an amount; still, he considered himself an original thinker, and indeed, he is right in spite of all his plagiarism, for with him all doctrines, no matter whence their origin, assume an entirely new position, unheard of until then, in opposition to the Roman Church and all Christianity. That he broke with both, is his one "original" action. He was the first who tried to place himself entirely without the pale of Christianity, and thus he proves the word of Him who said: "He who is not with me, is against me." He was fully aware that his doctrine was pagan.

This is the source from which those insulting Bruno celebrations sprung. We for our part sympathize with the unfortunate Nolanese. In spite of his degeneracy, he was not entirely devoid of some good traits, but his life was wasted in aimless wanderings, till it was finally consumed in fire and flames. Thankfully we turn away from this false sign and look with confidence and trust to the divinely appointed rock of Peter, that rises out of the troubled sea of the times and points to the heavenly heights of a peaceful eternity.

T.

"*Et tu, Brute?*" Now comes the *Catholic World* Magazine, April number, with an article against evolution. The Paulists seem to have at last made the discovery that evolution is a theory that can not be verified by facts; on the contrary the writer of the article says that within 2,000 years 50,000 generations of the bubonic plague bacillus have come and gone, and the fellow is as mean as ever. That ought to settle the evolution theory for good.

J. F. M.

THE END OF "AMERICANISM" IN FRANCE.

By Msgr. P. L. Pechenard, Rector of the Catholic University of Paris.

(From the *North American Review*, March, 1900.)

III.—(Conclusion.)

In a short while, the literature on the subject of Americanism, which had so violently attracted attention during the year 1898, entirely disappeared from the papers and reviews. Some rather acrimonious explanations were still exchanged between *l' Univers* and *la Vérité*, which passed from doctrines to persons, endeavoring to scrutinize the motives that had made them speak and act. Canon Delassus, of Cambrai, published a volume entitled "Americanism and the Anti-Christian Conspiracy," which had been composed before the appearance of the pontifical letter, and which perhaps the circumstances no longer called for. 1) M. l'Abbe Peries, formerly Professor at the Catholic University of Washington, contributed two articles to the *Revue Canonique* on the "Dissolution of Partnership of the Advocates of Americanism" (*La Liquidation du Consortium Américaniste*), 2) in which he attempts to determine the share of responsibility that falls to each in this matter. The *Etudes Religieuses* of the Jesuit Fathers also published two articles on the question. But the public, enlightened by the pontifical letter, appeared to evince great weariness, and turned their eyes away.

A single incident, however, revived their attention for an instant and awakened some echo from without.

Great was the general surprise when, after the papal condemnation, the chief American supporters of these novelties were seen vying with each other in their reprobation of them and declaring with the greatest nonchalance that they had never had anything in common with them. But then what were the meaning and the purport of the pontifical decision? Could it be that it had struck at phantoms and condemned imaginary errors, maintained by no one? That is what the people asked themselves.

A writer of great talent, editor of *La Quinzaine*, M. George Fonsegrive, undertook to solve the problem. He endeavored to show that the Americans had not really professed the errors as condemned by the Holy See; and that the most conspicuous among their prelates could write in all truthfulness, not "that they renounced their errors, but that they had never professed those which the Pope condemned."

There occur at times, he wrote, general misunderstandings of certain formulas taken by their author in one sense, and taken by the public in another. This happens and must happen above all when formulas are transplanted from one country to another, from one civilization to another, when they are enunciated by men of certain habits of mind, and when they are repeated by and to other men of totally different habits of mind.

"Now it will be easy to demonstrate that such is the case with the formulas of certain American writers or orators when they have been interpreted and understood by European intelligences. And I don't mean to say that that is the fault of the French translators or commentators; I believe rather that it is the fault of the readers themselves, a fault quite involuntary, and even unavoidable.....And the best proof that this is indeed the case is that so long as the books and discourses from which the Americanism that has been condemned was taken had not yet crossed the ocean, so long as they remained in the country that had given them birth, understood in their proper sense, they were accepted by everybody." 3)

The misfortune is that the eminent writer, in his desire to explain and to excuse, was led into error both in regard to the material facts and in regard to his philosophical theory, and, without meaning it, did the Holy See the cruel injustice of implying that it had condemned doctrinal errors which, in reality, had no existence, since they were undeserving of condemnation in their original authors, and in the translations were only an involuntarily incorrect rendering of the thought of another.

The attempted explanation was too unsatisfactory to pass unperceived, and too false not to be criticised. Scarcely had the number of *La Quinzaine* containing it appeared, when the Bishop of Nancy, Msgr. Turinaz, always on the watch like a careful sentinel, denounced to his clergy the article on "Americanism and Americans," and condemned it, in virtue of his episcopal authority, as erroneous and injurious to the Holy See. This condemnation caused a stir, but it was the death-stroke of Americanism in France —for since that time it has never lifted up its head.

Were the errors condemned by the Holy Father really professed in those terms in America? The fact is incontestable, and many bishops of that country have had no hesitation in recognizing it publicly.

We have first of all the testimony of Msgr. Corrigan, Archbishop of New York. Writing to the Holy Father on the 10th of March, 1899, in his own name and in that of the bishops of his Province, he admires the wisdom with which His Holiness has succeeded in embodying in one document the manifold and fallacious errors which are put forward as sound Catholic doctrine under the specious title of Americanism. 4)

Recently, too, the bishops of the Province of Milwaukee, in an address to the Sovereign Pontiff, recognized in the most explicit manner that the errors condemned by the Holy See have really been professed in America, and expressed their disapproval of the subterfuges to which certain Catholics resort in order to evade the condemnation.

"We can not," they said, "suppress the grief and indignation we experience at the sight of the number of our fellow-countrymen, chiefly Catholic journalists, who declare indeed that they disapprove and reject the errors in question, yet who, after the manner of the Jansenists, are not afraid to reiterate them over and over again. Were we to take their word for it, scarcely any Americans have shared these errors, and the Holy See, misled by false reports, has only been beating the air, so to speak, and chasing a phantom.

"How far this way of acting does injustice to the infallible See, and how far it is at variance with a true spirit of faith, there is no sincere Catholic who does not perceive. It is certain that these erroneous opinions have been advanced among us by word of mouth and by the pen—not always, it is true, with the same degree of frankness—and on the other hand, whosoever is a true Catholic at heart can not deny that the teaching power of the Church embraces not only all revealed truths, but also all such facts as bear upon dogma, and that it belongs to her to pass judgment by an infallible sentence upon the objective sense of any doctrine whatever, as well as upon the reality of the errors". 5)

After the condemnation passed by Monseigneur the Bishop of Nancy upon the explanations of M. Fonsegrive, no one any longer undertook the defense of Americanism, whether in the French press or in the reviews, and at present there is no talk of it. The errors have been abandoned and the very term "Americanism" is in ill-repute.

In its political and economic significance, as an expression of the ways of action of the peoples of America, Americanism may have its partisans and its supporters; the letter of Leo XIII. has here no fault to find. But in its religious, dogmatic, disciplinary and mystic sense it is dead, beyond all hope of resurrection.

We have had, moreover, beneath our eyes quite recently a very characteristic sign of the actual disposition of French Catholics. Msgr. Ireland came to France last May to preach the panegyric on Joan of Arc in the Cathedral of Orleans. He afterward spent a long time at Paris, and traversed France in every direction; he appeared and spoke at a number of public meetings. His person, his activity, his zeal have been applauded; but on these occasions the question of Americanism was nowhere discussed. The illustrious prelate understood himself that he must say no more about it. The disavowal, moreover, which he had made of it in his letter to the Pope dispensed him from any explanation.

In conclusion, this passing storm, grave and menacing as it was, will at least have served to render manifest, in the sight of the whole world, the superiority of Catholicism, as a social religion, over all other Christian communities, and the providential importance of the part entrusted by our Lord Jesus Christ to His Vicar upon earth.

The storm was beginning to rumble, the waves were rising, a portion of the crew were filled with alarm. The Sovereign Pontiff, like Jesus of old upon the Lake of Genesaret, arose; he stretched forth his hand, he spoke one word and immediately there was a great calm. Rome has spoken, the case is settled, and, as we firmly hope, the error is at an end.

"Let us bless God," said Monseigneur the Bishop of Beauvais, with good reason, "for having bestowed on us the grace of being born in a religious society with so strong an organisation as the Catholic Church.

"As soon as a doctrine prejudicial to the integrity of the faith or to the rules of discipline makes its appearance anywhere, the successor of Peter interferes with authority to decide. He condemns what should be con-

1) Lille, Librairie St. Augustin, 12mo. XXXIX., 450 pp.

2) *Revue Canonique*, Avril et Mai, 1899, Lamuelle et Poisson, 14, rue de Beaune.

3) *La Quinzaine*, 1st April, 1899, "*Américanisme et Américains.*"

4) *Revue de Droit Canonique*, *No. de Mai*, 1899, p. 418.

5) Extract from the *Univers*, July 25th, 1899.

demned, puts aside what should be put aside, and the Church continues her progress, always majestic, across shoals, and in the face of storms, without ever turning aside from the way of salvation.

"It is the action of the Roman Pontiff that maintains our beautiful and beneficent religious unity; it is that action which does not suffer it to be broken to pieces nor to be split up into a thousand opposite sects, as happens in the case of other societies which do not recognize the primacy of the Pope. Let us proclaim it aloud." 6)

P. L. PECHENARD.

LEARY OF GUAM.

The truth of an old saw came vividly to our mind when we read in the Chicago *Record* of Feb. 12th, a defense of Capt. Leary's rule in Guam:

"Another order which has received a great deal of criticism was as follows:

" 'Public celebrations of feast-days of the patron saints of the villages will not be permitted. The Church and its members may celebrate all religious feast-days within the walls or the churches or in private residences, in accordance with the regulations for the maintenance of the public peace, but unless otherwise ordered the only public holidays recognized will be Sundays and holidays authorized by the statutes of the United States.'

"This order was thought necessary because the natives were in the habit of celebrating religious feast-days with drunken carousals in the streets of the towns and villages, which invariably resulted in disorder and destruction of property, and often in quarrels in which men and women were killed and wounded, and always 'appalling exhibitions of vice and degradation in the public streets, where, inflamed with drink, the natives lost all sense of shame and propriety.' "

A little further down the same writer (Wm. E. Curtis) states:

"In order thoroughly to Americanize the people of Guam, Capt. Leary ordered the celebration of the national Thanksgiving day last year and issued a proclamation appointing Thursday, Nov. 30th, as a day of thanksgiving and prayer. He recommended 'all persons to abstain from work and to assemble in their respective places of worship to give thanks to Almighty God for His goodness and loving kindness to us and to all men.'

"The proclamation was obeyed, and the first day of thanksgiving ever observed in Guam will not only be remembered forever, but will be recognized as the most important event that has ever occurred in that island with the exception of the hoisting of the American flag in the plaza. At the principal church in Agana Capt. Leary, his staff, and the entire garrison attended service. A solemn Te Deum was performed, the navy band furnishing the music. The remainder of the day was given up to rejoicing, and Capt. Leary reports that there was very little intoxication and no disorder."

Mr. Curtis must think the American people are dunces when he attempts to convince them that the people of Guam get intoxicated on feast-days of the Lord or His Saints, but keep sober when the American flag is hoisted on Thanksgiving Day.

J. F. M.

6) Msgr. Fuzet, Bishop of Beauvais, letter to his diocesan clergy, 28th February, 1899.

Mr. Milton E. Smith, of Branchville, Md., formerly editor of the Washington *Church News*, has learned from "several highly intelligent non-Catholics who have recently arrived from the Ladrones," a few interesting and important facts regarding the conduct of the much-talked-of Governor Leary of Guam, and presents them to the American Catholic public in the *Midland Review* of March 29th.

The facts are briefly these:

1. The first thing Leary did was to issue an order divorcing Church and State.

2. He showed his appreciation of the work and moral power of the clergy by exiling them.

3. Not long after he seized all the religious emblems in the public schools, and, when his secretary advised him to "give them to the churches," said: "There is no union of Church and State here. I am the State, and it would be a bad example for me to give those things to the Church. We will keep them a short time and then destroy them."

4. One of his proclamations forbade religious processions. When a delegation waited upon him to request permission to have a Corpus Christi procession, Leary called his secretary and asked: "Who is this Corpus Christi, anyhow? Do they have Corpus Christi in the U. S.?" "No sir," replied the secretary. "Then we will have none here," was Leary's final decision.

5. Leary has known for some time that he would be removed, and he said his greatest wish was that he would not be succeeded by a "Romanist."

Mr. Smith concludes his letter as follows:

"At this distance we who have religious liberty guaranteed to us by our organic law, and priests ready to administer the sacraments, can scarcely appreciate what the Catholics of Guam have suffered under Leary's administration. The priests whom the people love and regard as their best friends have been sent away. There is no one to pour the water of baptism on the infant's head; no one to bless the union of loving hearts; no one to console the dying; no one to sing a requiem over the open grave. All this is due to the bigotry and tyranny of a man wearing the uniform of the United States Navy.

"Since 1667, when the Jesuits settled in the Ladrones, the Church has been engaged in the work of christianizing the people of the island named by Magellan 'Ladrones' from the Latin word 'latro,' a robber, because of the thievish propensities of the natives. The result of that work is shown by the six churches in the single island of Guam which are attended Sundays and weekdays by devout congregations. It remained for a United States military governor to attempt to destroy what has been built up by work carried on for two-hundred and thirty-three years. Fortunately Leary's reign is about over; but he should not be permitted to pass out of sight without receiving the condemnation he so richly deserves."

From the daily press we learn that Lieutenant Commander Seaton Schroeder, at present secretary of the naval inspection board, has been selected to succeed Captain Leary as governor of Guam. Commander Schroeder expects to sail for Guam about the middle of May.

A. P.

ROYAL ARCANUM.

"Is that organisation a secret society and does it come under the ban of the Church?"

I answer in the affirmative. My reasons are these: An oath-bound secret society with a ritual of its own surely comes under the ban of the Church. By ritual in our sense is understood a book prescribing certain prayers and ceremonies of a religious character.

Now, I have never been able to obtain a ritual of the Royal Arcanum. A party who supplied me with other rituals wrote to me under date of October 31st, 1899:

"The ritual of the Royal Arcanum we would not sell under any consideration." That the order has a ritual is evident from Title XI, chapter 1, of the "Constitution and Laws of the Royal Arcanum," published in 1893, which says: "the Book of Duties is the sole rule and guide for the transaction of the business and councils, and for conferring the degree of the Royal Arcanum." This "Book of Duties" is called "Ritual" in the index of said Constitution and Laws.

On page 26, the Constitution and Laws have, under §235, this: "The chaplain shall offer up invocation and ask blessings of the Deity, and perform such other duties as the law, rules, and usages of the Order require."

On page 63, §575, we read: "The jewel of the Supreme Chaplain shall be open book laid on a circle."

From an ex-member I learned these details: "At my initiation, after having settled the financial part in the ante-room, I was blindfolded and among the sounds of music led into the hall and several times made to march in a circle. Then the hoodwink was removed, when I arrived opposite a screen with the letters V. M. C. in plain figures. I had the meaning of these letters explained: V. stands for virtue, M. for mercy and C. for charity. Candidate now washes his hands and starts for another walk around the hall to meet a wanderer with a heavy bag on his shoulders, who transfers the bag to candidate's shoulders. After many questions and answers the candidate takes the usual obligation, 'never to reveal and always to conceal whatever pertains to the lodge.' Meetings are opened and closed with prayers."

As the Royal Arcanum was founded by Freemasons, the ritual with its "Kingly Secret" had Masons for its framers. It may differ in degree but not in kind from other rituals; but it is there and it makes the Royal Arcanum a sect and §249 of the III. Baltimore Council applicable. One of the most prominent members of the Northwest, I understand, is Prof. John A. Hartigan of St. Thomas College, Merriam Park, St. Paul, who is also Vice-President of the Catholic Summer School. He can perhaps give more particulars.

P. R.

* There is a strong movement of indignant protest among Ohio Catholics and a portion of the Jews and Protestants, too, against a bill recently passed by the State Senate providing that all institutions devoted to the care of orphans be under the direct supervision of the State Board of Charities, whose members shall at any time be at liberty to enter and inspect such institutions, making changes and removing children from one asylum to another at their own discretion. The iniquitous measure is known as the Marchant Bill. We sincerely hope it will be killed.

THE "LOS VON ROM" MOVEMENT IN THE ETERNAL CITY.

From March 29th till April 8th there were held in the principal churches of the Eternal City, as has always been the custom in jubilee years, a series of popular missions. How necessary a religious revival is just at the present juncture appears from the fact that such a sober and conservative Catholic newspaper as the Cologne *Volkszeitung* (No. 274) estimates the number of souls who have, either out of religious indifference or indigence fallen away from their faith and embraced Protestantism, at no less than 50,000. There is no disguising the fact, according to the same journal, that there is a strong "Los von Rom" movement within the very walls of Rome itself, caused by the constant increase of the proletariat by the influx of unemployed and lazy men from the provinces, led thither by the vain and empty promises of the government, the incessant propaganda of various Protestant sects, and the strong organisation of the Socialists. The Catholic counter-movement is practically powerless for lack of understanding of the social question on the one hand and of material means on the other. The late Cardinal-Vicar Jacobini had fully grasped the situation and developed a program for a reorganisation of the parishes and a new infusion of life into the local clergy.

The secret of the success of the Protestant propaganda in Rome lies in its social activity, and it is only by a counter-movement on the same ground that it can be successfully met. A. P.

ULTRAMONTANISM.

The *Catholic Citizen* of March 24th had an editorial on "Ultramontanism," the substance of which seems to have been garnered from the speech of the National-liberal representative Hackenberg in the Prussian diet on March 7th. But the *Citizen* forgot to add the answer Mr. Hackenberg received from the Centrist member Mr. Dittrich, who said:

"Listening to the speech of the Hon. member (Hackenberg) it seemed to me as if on many points we had misunderstandings. He gives a concept of Catholicism that we do not hold, he makes a distinction between Catholicism and Ultramontanism and blames the Hon. Mr. Fuchs for flatly denying the existence of such a difference. We all deny the existence of that difference. What is Ultramontanism in the opinion of Mr. Hackenberg? He first mentions political Catholicism as Ultramontanism. In a certain sense we admit a political Catholicism, but only in this sense that we wish to see the Christian ideals and Catholic concepts in all their relations realized, not only within us but also in the world around us, in the social and governmental life—all this without any intolerance towards non-Catholics. If you call that political Catholicism, I only confess that I am a political Catholic, because I want to see the Catholic world-view established in all its relations to society, Church, and State..... In that sense, I repeat it publicly, we are all Catholics, Catholics in the true meaning of the word, we are all ready to give to Cæsar what is Cæsar's and to God what is God's. For that means Catholic."

The same meaning, according to Bishop Egger, attaches to the word "Ultramontane."

J. F. Meifuss.

FIGURES THAT LIE.

Father L. von Hammerstein, the well-known German Jesuit author, in a pithy article on religious statistics, which we find reproduced in the St. Paul *Wanderer* of March 28th, estimates the total number of Catholics in the whole world at "at least 250 millions."

He also calls attention to the fraudulent manipulation of statistics practiced in favor of Buddhism and the Protestant sects. Infidels often try to minimize Christianity by ascribing 486 million members to Buddhism, more than all Christian denominations foot up together. He denounces this as a swindle and quotes a conservative British authority, Sir Monier William, as figuring out only 100 million Buddhists all told, while still others estimate the number as low as seventy-two millions.

In comparing the different Protestant denominations, Father Hammerstein asserts, a similar trick is frequently used. The United States, for instance, are credited by Beringer with 42 million Protestants, while the World Almanac gives only 15 1-2 millions, including the Mormons and the Salvation Army.

The learned German Jesuit gives the following as his conclusions:

1. Of all religions Christianity is most widely spread and most numerous.

2. Among the Christian denominations, the Catholic Church counts more members than all the rest (schismatic Orientals, Russians, Anglicans, Methodists, Lutherans, etc.) combined. A. P.

ARMY CHAPLAINS.

Our government has been severely criticized by Catholic papers because it does not appoint a sufficient number of Catholic chaplains for the army. It is not my purpose to defend or blame the government in the matter.

The army chaplains appointed for our military posts have to attend to the spiritual wants of all the military persons at the post to which they are assigned. A Catholic priest, as post chaplain, would therefore be compelled to attend the funeral of a Baptist, Methodist or any soldier who might die at his post. Not many Catholic priests are willing to do that.

The post chaplain is superintendent of the school at the post; he may teach the school himself or hire a teacher, but he is responsible for the school. Many a priest does not like that.

The post chaplain ranks as captain of infantry, is an officer at the post, and subject to post-regulations. He can not leave the military reservation without leave of absence from the post commander and is dependent on that officer in many daily orders. Priests are not easily willing to submit to laymen's orders, even if that layman be a general.

The chaplain's position is socially very peculiar for a Catholic priest. The priest can not join the bachelor officers in their club or in their mess. Officers are gentlemen, but even gentlemen's company is not always the proper company for a Catholic priest.

The priest as post chaplain may, and as a rule would, "keep house," but even if his mother or sister should act as housekeeper, the "lady of the house" can not and will not be accepted on a line of equality with Mrs. Major this, and Mr. Captain that. The priest would feel himself almost ostracized socially at the post.

Some of the officers in the army (I know nothing about the navy) are most excellent Catholics. I attended a post on the frontier for eight years and was edified by the conduct and faith of many officers and men.

But the majority of our officers are not Catholics and the priest is not of them. "Father, I do you any favor I am able to, but I must tell you that I do it to you as a gentleman, and not as a priest," I was told more than once.

I had to travel twenty miles to reach that post and visited it about twice a month. I had to do the work and the post chaplain received the pay. Most of the private soldiers and non-commissioned officers being Catholics, I had a movement started, and it was approved of by General Schofield, the Commander-in-Chief of the Army at that time. The General wrote to me:

"I am decidedly in favor of giving the enlisted men of the army the religious ministration of which they feel the need, though this may, perhaps, be better done by the hire of chaplains than by permanent appointments." I brought the matter before the proper authorities at Washington, but nothing came of it.

Still, I firmly believe that the plan can be made to work satisfactorily. At present chaplains are appointed to negro regiments and thirty frontier posts. All these posts are within easy reach now (it is not any more as it was twenty years ago) of a Catholic priest. Let that Catholic priest receive a pro rata of the $1,500 salary of the post chaplain, said pro rata to be in proportion to the number of Catholic men at the post. Practically speaking, there is a small town close to every post with two or more preachers. The Episcopalian minister might receive one-third, any Protestant preacher would be acceptable to those people at the post who are neither Catholics nor Episcopalians; the three would receive $500 apiece and the chaplain question for the army would be practically settled.

P. R.

A CHRISTIAN DAILY NEWSPAPER.

We see from a despatch in the N. Y. *Sun* (March 28th) that the Rev. J. M. Holmes, pastor of the Allnutt Memorial Methodist Protestant Church in Baltimore, has issued a circular to ministers and religious people throughout the State of Maryland, with a view of interesting them actively and practically in the establishment of a Christian daily newspaper. The circular is in the nature of a pledge and reads:

"We, the undersigned, feel the need of a pure Christian daily newspaper published in the city of Baltimore. We promise that if the *Christian Citizen* is ever published we will subscribe for it on the following express conditions: It is to cost two cents a copy. It is to exclude from its columns all advertisements of the liquor business, prize fights, Sabbath desecration, court investigation of the unclean, theatres and everything which is corrupting to public morals. It will advocate only that which is consistent with pure Christian citizenship. It will have no political leaning, but briefly state the actions of all political parties. It will be entirely undenominational."

When a sufficient number of subscribers is obtained to make it an assured financial success, the subscription list is to be turned

over to seven well known "Christian business men" to have entire charge and control of the enterprise and after paying the actual expenses of the publication, all the clear profits are to be given to public charity, such as the Friendly Inn, the Boys Home, the Prisoners Aid Association, or to any other good cause which said board shall select. Those contemplating subscribing to the paper are requested to sign the pledge and return it to Mr. Holmes.

THE REVIEW will surely watch this movement with genuine interest and I for one promise a year's subscription to the *Christian Citizen* if it ever will be published, which I sincerely hope, on the lines laid down in Mr. Holmes' circular. While I am aware that it will be Protestant in character, I think a clean Protestant newspaper conducted by sensible men would be far superior to the secular "yellow" journals, panderers to His Satanic Majesty every day in the year.

PATRICK HANNAHAN.

THE ASSUMPTIONISTS AND "LA CROIX."

The recent cablegram announcing that the Holy Father had commanded the Assumptionists to give up their editorial work on their famous Parisian daily, *La Croix*, and put the management into the hands of lay editors, is unfortunately confirmed by our latest French exchanges. It is asserted in a number of papers, such as the *Patrie*, the *Moniteur Universel*, etc., that this order from Rome was the result of a strong pressure which the government brought to bear on the Vatican, by threatening to withdraw its ambassador if the Assumptionists were allowed to continue as editors of *La Croix*. This news is however denied by the *Univers-Monde* and the *Journal de Débats*. The latter quotes a member of the higher French clergy to the effect that the Holy Father had already last August requested the Assumptionist Fathers to retire from the management of the *Croix*.

La Croix itself, up to the 28th of March, did not refer to this important and sensational matter with a single word.

If the news is true, we are inclined to regret, with the Paris *Vérité*, rather than to hail with joy, as the *Koelnische Volkszeitung* does, the forced disparition of Fathers Bailly and Picard and their noble and intrepid band of collaborators from the field of daily journalism in France, where, as in America, the conservative and beneficent forces now at work are so comparatively few and weak; though we sincerely hope with our esteemed Parisian confrere M. Auguste Roussel (*Vérité Française*, March 27th) that "the lay editors of the *Croix*, trained for the fight by the masters of yesterday, will not show themselves less resolute to-morrow," and that the sectaries will gain nothing by the change.

ARTHUR PREUSS.

AUTOMATIC TELEPHONES.—We see by way of the Lowell (Mass.) *Étoile* (April 2nd) that the Paris *Figaro* announces the discovery of an automatic telephone exchange arrangement which enables subscribers to get connection without any human intermediary and therefore makes the "hello girls" superfluous. This is an invention that has long been desired and its general introduction will be hoped for by thousands who dislike to have their private conversations over the wire overheard by the inquisitive damsels. A. G.

THE EVILS OF CIVIL MARRIAGE.

"The Ease with Which We Marry" is the title of an interesting article in the *Ladies' Home Journal*, by its editor, Edward Bok. The purpose of the article is to call attention to the laxity of the marriage laws in the United States, to which he attributes most of the present evils of the marriage relation.

"As it is now," says Mr. Bok, "anybody can marry. Even the minister has become an unnecessary factor, and so has the civil magistrate. In some of our States all that is necessary is the mere introduction of a woman by a man as his wife, in the presence of a third party, to create a binding and legal marriage. Or simpler still, a man and a woman passing under the same name for a brief period of time have been legally adjudged man and wife. It is an open-door policy of the gravest kind that we are countenancing here in America, and the results are of a most demoralizing character. We are putting a premium on marriages of impulse, elopements, and foolish wedlock of all sorts."

The laws of a nation, like its drama and its literature, are assumed, and rightly, to be an index of the people's mind and moral status. This is particularly true of republics where the legislatures are appointed by the people. Our lax marriage laws are therefore not the cause of the low condition of morals that is recognized and deplored; it is the low state of morals that is the cause of the lax laws.

The real cause of moral decadence in the marriage relation is to be traced to a principle introduced into Christendom for the first time by the Protestant Reformation; it is, that marriage is not a sacrament, a divine ordinance of the New Dispensation, but a purely natural or civil contract. Thus robbed of its sacramental character and its indissolubility, it fell into the category of ordinary, every-day civil contracts, which can be dissolved by the consent of the parties making them.

This doctrine held by all Protestant sects, was the blow that in its present appalling results, staggers humanity. As the evil influence of this doctrine spread, those who fell under it made the laws to chime with the prevailing sentiment and the new conditions. Before the Reformation divorce was unknown, at least in western Christendom.

As a result of the present conditions of easy marriage Mr. Bok informs us that, "So far as there is any record, there were over ten thousand run-away marriages in America during 1899. Statistics show only these. It is not too much to say that the concealed cases would double the number.....There were over nine hundred cases of secret marriages where, sometimes for months, the parents and friends of neither party knew of the nuptials. To the courts of one city alone there appealed more than two hundred broken-hearted women who had believed themselves married and found they were not."

If Mr. Bok had examined the laws and discipline of the Catholic Church concerning marriage he would have found not only the remedy he suggests, but many others that would commend themselves to his judgment. Against impulsive, hasty, and secret marriages he would find the law requiring the publication of the banns; the law requiring the parties to be married by their own parish priest or by other priest having the pastor's permission and authority; the law requiring the consent of parents or guardians; the law forbidding and declaring null and void the marriage of divorced persons under any circumstances whatever.

Should the State legislate on this subject it could do no wiser thing thing than consult the laws of the Catholic Church that have existed for centuries. The Church's experience for nineteen hundred years enables her to know the needs and the dangers, the strong and the weak points of humanity better than any institution at present existing on earth. Hers is not the 'prentice hand of the modern reformer.

Apropos of the subject we are on is the following item from a daily of March 26th. "A big matrimonial boom has been started by Rev. John Encell, who has been running the following advertisement in all the local papers for several days: 'When you are ready to get married call on or send for Brother Encell, 107 Davis street, Syracuse, N. Y.' "

A cut of the reverend man accompanied the advertisement. To an interviewer "Brother" Encell said that he was prepared to tie nuptial knots at reduced rates; anywhere from three to five dollars. He informed the reporter that advertising paid, too.

Such is the up-to-date result of making marriage a mere civil contract. If that be all it is, there is no more impropriety in "Brother" Encell advertising and cutting rates than there would be in a lawyer advertising his services as a writer and witness of contracts.

The evil of which we see the fruit, lies deeper, much deeper than in the laxity of marriage laws.—*Freeman's Journal*, March 31st.

EXCHANGE COMMENT

The *Ave Maria* finds (issue of March 24th) that its esteemed contemporaries "in proportion as they have merit of their own are scrupulous about giving credit to others."

Judged by this criterion, how many of our Catholic weeklies have much merit of their own?

* * *

The Chippewa Falls *Catholic Sentinel* (March 29th) advises certain "young Catholic theologians down East" who have been sending it "theological gems," which it "could not think of putting alongside of" its own "drivelling commentaries," to address them in future either "to the Vatican or the St. Louis REVIEW."

Of course, this is meant as a slur, but we take it as a compliment.

* * *

Denver, which was without a Catholic paper since the *Colorado Catholic* moved its Lares and Penates to the city of the Mormons and evoluted into the *Intermountain Catholic*, now has a new defender of the faith in the *Denver Catholic*, published weekly by a stock company, with Mr. F. J. Kramer as editor and Mr. J. J. Burke as manager. No. 3, the only one which has reached us so far, is bright and orthodox,—a thing we could rarely say of any single issue of the metamorphosed *Colorado Catholic*. If our new contemporary will keep the Rev. T. J. Malone and his small but noisy clique of tinhorn-blowers out of its sanctum, we see no reason why it should not succeed.

* * *

A writer in the *Denver Catholic* (No. 3)

suggests that some of the odd vagaries of the Milwaukee *Catholic Citizen* are due to the fact that the editor of that paper, Mr. Desmond, has dyspepsia. We didn't think it was as bad as that.

* * *

The *Church Progress*, in its edition of March 31st, editorially deplores the waning from year to year of the spirit of Lenten time, which manifests itself especially in the attendance, on the part of Catholics, at theatres and other places of amusement. "A round square is not more utterly silly and contradictory than Lenten pleasures," says our contemporary, and advises Catholics not to "be caught" by such "chaff" as the cleverly worded advertisements of the play-houses.

In the same issue the *Church Progress* prints a glowing half-column puff of "Lohengrin," produced by the Castle Square Opera Company at Music Hall, which contains passages like the following:

"Both the dream and the frail motive of the opera are fixed in the minds of every one who has ever heard the work presented, and the coming week is likely, with the knowledge of the thoroughness of the Castle Square productions, to be one of the most successful of the season despite the mid-Lenten dullness which usually prevails among the theatres in St. Louis."

ARTHUR PREUSS.

* * *

"Speaking evil of dignities in the Church may be freely allowed, we judge from a letter by Thomas J. Quinn, in the *Intermountain Catholic*, if they are on the wrong side in English politics. The Duke of Norfolk is the leading Catholic layman in Great Britain, as Cardinal Vaughan is the leading English ecclesiastic, and yet, because they are on the English side in the present war, Mr. Quinn is allowed to say:

" 'Tis a pity they are not both on the firing line, that some Boer or Irish Catholic would have an opportunity of pumping Boer lead into them. 'God's curse upon the Saxon,' and 'God's blessing on the Boers,' should be the daily prayer of the Irish Catholic race.' "
—N. Y. *Independent*, March 15th.

If any one is on the wrong side, it is hard, except for the *Independent*, to put him down as being right. What dignity the Duke of Norfolk holds in the Church is a mystery to us, as is also how the Church can be held guilty when the *Intermountain Catholic*, by one Thomas Quinn, curses the Saxon race. What Catholic has ever held Protestantism guilty when a Northern soldier cursed a Southern sympathiser? A Catholic is forbidden to curse except the Devil and sin and, possibly, some statements of the *Independent*.

J. F. M.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

There will be a vacancy next September in a Catholic High School, for an experienced master, capable of instructing in mathematics, physical sciences, and the classics. Address with references: Master, office of THE REVIEW.

CONTEMPORARY RECORD.

LIBERTY IN MEXICO.

On Tuesday, March 13th, there were put into prison, by order of the first district judge of the City of Mexico, the two editors and the manager of the Mexican daily, *La Voz de Mexico*, for publishing an alleged defamatory article on the new Minister of War. The office of the paper was likewise closed up. On March 16th, the seals were not yet removed from the office, nor were the editors set free upon bail, which they had offered. What is queerer still is, according to another Mexican daily, *El Tiempo* (March 14th), that the incriminated article was a eulogy of the new Minister of War, instead of an attack. But apparently, that minister does not suit the Liberals, hence, whoever sings his praises is a traitor and deserves a traitor's treatment. Probably, the Diaz government is getting too favorable to real liberty and justice; hence, to use a phrase of the *Independent*, Mexico, like Ecuador, needs another "dawn of liberty."

* * *

Whilst the Mexican Catholic journals, without exception, condemn Mormonism and demand from the government the expulsion of the Mormons, who of late emigrate thither in greater numbers than ever before from the U. S., and threaten the Christian civilisation of Mexico, the Liberal and Masonic papers are either dumb on the question or plead for Mormonism. The law does not forbid brothels, they say, why should it strike at Mormonism? To which the *Tiempo* replies by asking whether they want to establish immorality as a new virtue? And even if Mormonism could not be reached by the law against public immorality, it certainly can be reached by a number of laws framed against religious orders and the Church in general, such as fordid the holding of church or religious property in common, the practice of religious ceremonies outside the church-walls, etc.

That is quite true, but our esteemed contemporary ought to know by this time that the laws of logic, justice, and fairness are not applicable to the Catholic Church by Liberals and Masons.

J. F. M.

WILY BOER TACTICS.

It was reported the other day that the Boers were beginning to take heart again. It now appears that they are also beginning to take English guns again. Col. Broadwood's misadventure once more illustrates the extraordinary precautions which must be taken in conducting war in such a country against such an enemy. The Boers go about so light-footed and sit so extremely tight in their ambushes, that ordinary scouting goes for nothing in locating them. Where they positively were not an hour ago, they appear in force when the time comes; and seemingly have a system of counter-scouting, which, with their knowledge of the country, their mobility and their phenomenal ability in taking cover, renders ordinary safeguards against their wily tactics wholly futile. It was said that the British had such excellent maps of the Free State that we should see no more running into traps, as by Gatacre and the others, from not knowing the terrain. But it is evidently not all a question of maps. English maps of South Africa have, however, been notoriously defective. In the Zulu war of 1879, the English officers fell back on German maps. As illustrative of the general official ignorance of the geographical details of South Africa, there is the old story, doubtless not strictly true, that in the Boer war of 1880, the English fleet was ordered to "invest the town of Pretoria," but not to "bombard" it!

ADMIRAL DEWEY AS A CANDIDATE FOR THE PRESIDENCY.

There seems to be no doubt that Admiral Dewey wants to be president. The fact is greatly to be regretted. His training has not qualified him for the responsibilities of the office, even if he were in the prime of life and the best physical condition, while his age and his health combine to render him unable to bear the terrible strain. The Admiral's willingness—over-willingness, it will seem to some—to be a candidate will not cause the sensation now that such an announcement would have produced a year ago. His reputation for good sense and good taste then stood so high, his prestige was so great, and the popular faith in his invincibility was so widespread that both McKinley and Bryan might well have dreaded him as a competitor for the presidential nomination. But the Admiral was a much greater figure on the Olympia in the harbor of Manila than he is as a resident in a Washington house, and neither the politicians nor the people now attach anything like the importance to his opinions or wishes that they commanded before he came home.

Mrs. Dewey, by the way, to whose ambitious influence over her husband the latter's latest freak is generally attributed, is reported to have again "changed her religion"—for the fourth time, we believe—by returning to the Episcopalian sect which she left less than a year ago to become a Catholic.

Thirty-one persons are on trial at Elberfeld in Germany for fraudulent evasion of military service. The chief culprit was a cigar drummer who died in detention before the trial, and seems to have had a "pull" with the examiners. His trade was among well-to-do people, as he charged several thousand marks for exemption. This was brought about by drugging the young men before the medical examination, so that they showed symptoms of heart or of liver troubles. He had worked with impunity for a dozen years in the towns along the Rhine.

EDUCATION.

A GERMAN VIEW OF HIGHER EDUCATION FOR WOMEN.

There was an interesting debate in the Prussian Landtag on March 14th last, on the subject of the higher education of women, brought up by the proposal to erect gymnasia (in the German sense of the term) for girls.

Baron de Heeremann, member of the Catholic Centre party, declared that he was opposed to the plan because it involved a co-ordination on the same plane of male and female education. If girls are to receive a higher training, he said, it must be of an entirely different kind from that given to boys, because the mission of both sexes is quite different. This difference is founded in nature and recognized by custom, history, and religion, and we could not eliminate it even if we would. Woman's mission is to live and work in and for the family. If she so desires, she can also make higher studies; but such cases are and probably always will be exceptional. As a

rule women are not fit to take their place in the world of letters as scholars and savants. True, the world owes much to certain learned and highly gifted women. Every century has produced women to whom we are really much indebted because they accomplished great things. But such extraordinary geniuses will always find ways and means to cultivate themselves. Baron de Heeremann added that, like all sensible parents, he was strongly opposed to the pernicious and ridiculous system of coeducation.

We believe that his views as given above are a correct statement of the position of the Catholics of Germany on this much-mooted question of the higher education of women.

A. P.

NON-CATHOLIC PUPILS IN CATHOLIC ACADEMIES.

We notice that the "Important Decision Regarding Non-Catholic Pupils in Catholic Academies," published by us in No. 1 of the current volume, has found its way into a portion of the secular press (see for instance the Chicago *Record* of April 2nd, which prints the substance of it as a New York special.) We also observe that doubts have been raised with respect to the authenticity of the document. Our source for the information was, as our collaborator Mr. Bienville plainly stated, the Quebec *Soleil* of March 10th. It was this circumstance probably which gave rise to the theory expressed in the *Record* despatch, that the "*dubium*" to which the decision is a reply, was addressed to the Congregation of the Holy Office from Quebec. From the *Ami du Clergé*, of Langres (March 15th, p. 252), which brings us the authentic text of the document, it would seem that the "*dubium*" came from the superioress of a French academy, but that the decision is of universal valor and application,—though we can not state this positively.

We have to add in elucidation of Mr. Bienville's article on the subject in No. 1, that the Protestant girls whom the Sister Superior in question had received into her academy, under condition that they take part in catechetical instruction and religious services, and whom Rome decided she might tolerate under the circumstances, provided their presence involved no danger for the Catholic pupils, were demi-pensionnaires or externes, i. e., in our parlance—day-scholars,*) while the applicants for admission with regard to whom the "*dubium*" went to Rome, desired to be received into the institution as internes, or boarders. The decision, of which Mr. Bienville gave a correct English translation, though he had not before him the original Latin text, is as follows:

"Tres alumnas jam receptas tolerari posse, modo absit quodvis periculum perversionis catholicarum alumnarum; qua de re sedulo a Moderatricibus advigilandum. Quoad ceteras, pro internis, negative. Pro externis, recurrant in singulis casibus, semper exceptis apostatarum filiabus."

Under this decision, if it is general in character and of universal application, as we believe, no Catholic academy can hereafter receive Protestant girls as boarders, under any circumstances, nor the daughters of apostates as day-scholars. Others may be received as day-scholars only with the special permission of the higher ecclesiastical authorities.

*) "*Demi-pensionnaires,*" says *La Vérité* of Quebec (April 7th) are "*enfants qui ne se trouvent pas tous le temps en rapport avec les élèves du pensionnat, mais une partie du jour seulement.*"

The decision bears the date of December 6th, 1899, and was approved by the Holy Father on the 7th of the same month.

A. P.

FATHER BROSNAHAN'S PAMPHLET.

Under the caption "Punishing a Pundit" the Chicago *Inter Ocean*, which is anything but Catholic in its sympathies, comments editorially (April 1st) on Father Brosnahan's S. J., pamphlet, "President Eliot and Jesuit Colleges," lately reviewed in these columns. It calls it "the neatest piece of the literature of controversy that we have seen in many years. It is a model of courtesy and urbanity. Its style is of crystalline clearness and its logic is faultless. It is a keenly critical and thoroughly practical examination of President Eliot's pet educational theory. And when Father Brosnahan concludes, there is nothing left of President Eliot's argument and precious little left of his theory."

The *Inter Ocean* then gives some specimen passages from, and advises its readers to procure, Father Brosnahan's brochure. It says in conclusion:

"President Eliot has been so long an autocrat in his particular world that he has grown careless of facts. Educators and cultured men and women all over the country are intensely amused at Father Brosnahan's puncturing of the Harvard pundit. And they should not let their amusement lead them to forget the wholesome common sense of this Jesuit scholar's ideas of educational methods."

Father Brosnahan is to be congratulated on such praise from such a source. It shows how strong his arguments and how effective his method must be to make an impression on papers of the calibre of the Chicago *Inter Ocean*.

Joseph Walter.

§ The Methodist *Northwestern Christian Advocate* (Chicago, March 28th) asserts that the Catholic Church "has at least twice as many teachers in the public schools" of this country "as have the other churches," and it looks upon the exclusion of English history from the public school curricula of Chicago as "an attack upon England herself in so far as England's Protestantism is concerned," and as another victory of "Romanism."

RELIGIOUS WORLD.

....Totals have finally been made of the religious preferences expressed by residents of Philadelphia, ascertained by a house-to-house canvass by volunteers from church societies, begun on February 22nd. In most cases each record represents a family, although some represent individuals, as in the case of servants, boarders, and the like. The Catholic families or individuals head the list with a total of 75,490, followed by the Methodist sect (including Methodist Episcopal, Methodist Protestant, and Wesleyan Methodist) with 38,804, the Presbyterian 31,075, the Episcopalian 30,184, the Baptist 27,293, and the Lutheran 19,270. Of Jews there were 8,538, and of Friends 1,925. There were only 392 Universalist records, and only 361 Unitarian. One individual reported himself as a Mohammedan, two as Buddhists, ten as Mormons, and thirty-one as atheists. There were 62 acknowledged believers in Christian Science, 65 Confucians, 36 Schwenkfeldians, 102 Spiritists, 112 Adventists, 122 of the Salvation Army, and 187 Dunkards. Information was refused at 5,180 houses, and the "no preferences" number 17,388.

....The following reflections of a prominent secular daily, the N. Y. *Evening Post* (March 30th) must have proved gall and wormwood to the preachers:

"Missionary zeal will not be fanned into flame by Bishop Potter's comments, in the *Churchman*, on the religious situation in the Islands. After all, he suggests, it may not be worth while to send missionaries to the Filipinos. They are 'largely a Christian people, with churches, schools, ministers of religion, and the like.' Is it desirable to 'intrude' upon them teachers and teachings which they have been accustomed to regard as damnably heretical? Would not this be 'to begin the work of a higher civilisation by inflaming religious prejudices, and by awakening violent religious controversies?' These questions, Bishop Potter concludes, will be for the Filipinos themselves to answer. Meanwhile those over-zealous Christians, whose attitude is one of strong antagonism to the teachings and institutions of Rome, must reflect that their perfectly well-meant, but not always just or considerate presentations of the truth, 'might end in a situation in which the illusions of the old faith had been destroyed without the substitution of anything better.' In view of these cautions, the Protestant churches of this country may feel justified in delaying their missionary contributions, and possibly in ceasing to sing at their meetings the perfectly well-meant, but 'inflammatory and unsettling,' missionary hymn of Bishop Heber. As Bishop Potter says, the Filipinos must first understand what Americanism means, before they can really appreciate our theories of Gospel truth. After a sufficient acquaintance with our soldiers, and with the civil officers of which Senator Beveridge promises them such an abundant supply, they will be able to put a proper estimate on the tenets of our religious denominations. But the maxim, *surtout, pas de zèle*, is not exactly Apostolic, and it will take some time to make the missionaries understand that conditions have changed."

....The *American Churchman* of Fond du Lac, Wis., Bishop Grafton's organ, gives us some interesting information about "Archbishop" Vilatte, of whom we had not heard for some time,—since the news came that Rome had refused to recognize the validity of his orders. The *Churchman* quotes from a Roman source (April No.): "The great Franciscan who investigated his case, Father David, knowing of his past history, brought matters to a close by denouncing him. Vilatte then did what was moral suicide here, he accused Father David of libel before the criminal court. Owing to the relations of the Vatican and the Roman government, it is a matter of excommunication for a priest to use the police courts of the kingdom. When, therefore, Vilatte committed this error, his case was at once dismissed and the Holy Office washed its hands of him. I hear he is now in Paris working in a Protestant mission."

....The *Northwestern Catholic* of Sioux City, Ia., sanely observes (issue of March 29th), with regard to the many rumors floating about in the press concerning the vacancy see of Dubuque, that "the next archbishop will be appointed without much regard to human interest, or local desire;" and that "the many reports as to probabilities and certainties are utterly unreliable if not absolutely

unfounded." Our contemporary adds: "The public belief that Archbishop Keane would succeed Archbishop Hennessy has perceptibly weakened during the week. The friends of Archbishop Keane are not so confident. It is an open secret that his selection would be fiercely opposed; and this opposition is being moulded and organized. Whether it will outweigh the weighty influence in his favor remains to be seen."

....The St. Paul *Wanderer* (April 4th) informs us that the report that Archbishop Ireland intends to go to Rome this summer on account of Tardivel's book on the religious situation in the U. S., is denied in the episcopal residence of St. Paul.

....According to the *Western Watchman* (April 8th), the division of the Archdiocese of Dubuque will not take place till after the see is filled, the Apostolic Delegate having decided any such action premature at the present time.

....The Chicago *Inter Ocean* of April 5th concludes an editorial article on the decline of church-going among American Protestants with this reflection:

"Is it any wonder, then, that so many Protestant churches complain of unfilled pews and members relapsing into religious indifference? In tearing the Bible to pieces, in rejecting Biblical doctrines as a whole, and selecting only such parts as please them, the higher critics and their clerical disciples are emasculating the faith. The facts might as well be faced here and now. Protestantism in past ages was in danger from foes without. Now its foes are within."

SOCIAL QUESTION.

THE LONDON WOMEN'S INSTITUTE.

The Women's Institute in London has just issued its second annual report. This very beneficial charity was founded by Mrs. Wynford-Phillips for the purpose of furnishing female wage-workers with useful information and help. The Institute, through the munificence of Mrs. Phillips, occupies two large and elegantly furnished rooms near Hyde Park (15 Grosvenor Crescent), where two secretaries furnish applicants with all information they may desire. Members are entitled to have twelve questions answered free of charge, for every one over and above that number they must, like non-members, pay a small fee. The membership fee is about four dollars for non-wage-workers and half as much for wage-workers. Besides this bureau of information there are ten other departments, chief among them that for the training of young women in stenography and type-writing. The department of art and music gives regular public entertainments and the department for social help assists the needy. There is a library of some 2,500 volumes open free to all visitors.

The Women's Institute has been called the youngest of the London women's clubs; but it is, strictly speaking, not a club. Its object is to be of practical assistance to all women who are compelled to work for their living, and it seems to be doing much good.

J. W.

Might subdues a man's neck, kindness conquers his heart.—F. W. Weber.

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